

REPORT
ON
NATIVE PAPERS

FOR THE

Week ending the 10th September 1898.

CONTENTS :

	Page.		Page.	
I.—FOREIGN POLITICS.		(h)—General—		
The Czar's peace proposals ...	829	The Sub-Registrar of Kishorganj in the Mymensingh district ...	835	
II.—HOME ADMINISTRATION.		Oppression in plague camps ...	ib.	
(a)—Police—		The question of the dredging of the Bengal rivers ...	836	
A police constable in the Faridpur district letting off a thief ...	830	The new rules relating to Assistant Surgeons ...	ib.	
Delay in a police enquiry in the Mymensingh district ...	ib.	The new rules relating to Assistant Surgeons ...	ib.	
Thefts in a village in the Mymensingh district ...	ib.	Sir John Woodburn's sympathy with his subjects ...	ib.	
Increase of the chaukidari cess in a circle in the Faridpur district ...	ib.	The question of the prevention of oppression of natives by European soldiers ...	ib.	
Settlement of chaukidari-chakran lands ...	831	Government's treatment of the Indians ...	837	
Budmashes in the Faridpur district ...	ib.	III.—LEGISLATIVE.		
A reign of terror in Binodpur, in the Faridpur district ...	832	The Calcutta Municipal Bill ...	838	
(b)—Working of the Courts—		The Calcutta Municipal Bill ...	839	
Maulvi Afsaruddin, Deputy Magistrate of Faridpur ...	832	The Calcutta Municipal Bill ...	ib.	
The Amta Munsif's court-house in the Howrah district ...	ib.	The Calcutta Municipal Bill ...	ib.	
(c)—Jails—		The Calcutta Municipal Bill ...	ib.	
Nil.		The Calcutta Municipal Bill ...	840	
(d)—Education—		The Calcutta Municipal Bill and the <i>Bangavasi's</i> own opinion of it. ...	841	
Primary education ...	832	IV.—NATIVE STATES.		
Education in danger in Chittagong ...	833	Nil.		
(e)—Local Self-Government and Municipal Administration—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.		
Small-pox in a village in the Faridpur district ...	834	A death in a distressed family in the Chittagong district ...		842
Sacrilegious proceedings of the Puri Municipality ...	ib.	VI.—MISCELLANEOUS.		
(f)—Questions affecting the land—		Sir Monier Williams on Indian women ...		842
Nil.		URIYA PAPERS.		
(g)—Railways and communications, including canals and irrigation—		Section 557 of the Code of Criminal Procedure ...		843
Discontinuance of steamer service between Kushtia and Pabna ...	835	Indian soldiers' fund in England ...		ib.
		A new fatal disease in Orissa ...		ib.
		Deficient rainfall in the Balasore district ...		844
		Hydrophobia in the Balasore district ...		ib.
		ASSAM PAPERS.		
		Nil.		

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	25,000	3rd September, 1898.	
2	"Basumati" ...	Ditto ...	15,000	1st ditto.	
3	"Hitaishi" ...	Ditto ...	800	6th ditto.	
4	"Hitavadi" ...	Ditto ...	About 4,000	3rd ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	2nd ditto.	
6	"Samay" ...	Ditto ...	3,000		
7	"Sanjivani" ...	Ditto ...	3,000	3rd ditto.	
8	"Som Prakash" ...	Ditto ...	1,000	5th ditto.	
9	"Sulabh Samachar" ...	Ditto ...	.....	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Calcutta ...	200		
2	"Dainik-o-Samachar Chandrika." ...	Ditto ...	1,000	3rd to 7th September, 1898.	
3	"Samvad Prabhakar" ...	Ditto ...	2,000	5th to 8th September, 1898.	
4	"Samvad Purnachandrodaya" ...	Ditto ...	200	2nd, 3rd, and 5th to 8th September, 1898.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Calcutta ...	400	1st September, 1898.	
<i>Weekly.</i>					
1	"Hindi Bangavasi" ...	Calcutta ...	6,500	5th ditto.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Calcutta ...	.....	30th and 31st August, and 1st to 3rd and 6th September, 1898.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta ...	.....	3rd September, 1898.	
2	"Mefta-hur-safar" ...	Ditto ...	.....	1st ditto.	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ...	320	1st September, 1898.	
2	"General and Gauharisafi" ...	Ditto ...	330	31st August, 1898.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Calcutta ...	.....	
BENGALI.					
<i>Fortnightly.</i>					
1	"Pallivasi" ...	Kalna ...	475	7th September, 1898.	
2	"Ulubaria Darpan" ...	Ulubaria ...	.....	30th August, 1898.	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	572	1st September 1898.	
2	"Burdwan Sanjivani" ...	Burdwan ...	240		
3	"Chinsura Vartavaha" ...	Chinsura ...	400	4th ditto.	
4	"Education Gazette" ...	Hooghly ...	1,350	2nd ditto.	
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	31st August and 7th September, 1898.	
2	"Pratiker" ...	Ditto ...	603	2nd September, 1898.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150	21st July, 1898.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	20th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	400	16th ditto.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipur ...	About 600	.....
	<i>Weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000	.....
	URDU. <i>Weekly.</i>				
1	"Al Punch" ...	Bankipur ...	500	2nd May, 1898.	
2	"Gaya Punch" ...	Gaya ...	400	29th August, 1898.	
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	31st August and 7th September, 1898.	This paper is not regularly published for want of type.
2	"Kangal" ...	Cooch Bihar ...	.....	7th September, 1898.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masih Samachar Patrika."	Darjeeling ...	.....	.....
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	755	30th August, 1898.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315	30th ditto.	
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	300	30th August and 6th September, 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900	29th August, 1898.	
3	"Dacca Prakash" ...	Dacca ...	2,400	4th September, 1898.	
4	"Sanjay" ...	Faridpur ...	.....	26th August, 1898.	
5	"Saraswat Patra" ...	Dacca ...	About 500	3rd September, 1898.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	5th September, 1898.	
	BENGALI. <i>Fortnightly.</i>	CHITTAGONG DIVISION.			
1	"Tripura Hitaishi" ...	Comilla ...	450	.....
	<i>Weekly.</i>				
1	"Jyoti" ...	Chittagong ...	.....	
2	"Sansodhini" ...	Ditto ...	120	31st August, 1898.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	340		

I.—FOREIGN POLITICS.

The *Bangavasi* of the 3rd September has the following:—

BANGAVASI,
Sept. 3rd, 1898.

The Czar's peace proposals. Russia has all of a sudden taken up a strange attitude. In one hand she holds the sword while in the other she holds the olive branch of peace. Russia has, by her diplomacy, succeeded in establishing her supremacy in China and her earth-hunger is appeased. As if pointing her sword at England, she bids her not to oppose her policy in China or set herself up as a rival of Russia in that part of the world. While Russia has thus assumed a warlike attitude in China she has, in Europe, declared herself for peace and against war and bloodshed and armaments. She has all of a sudden turned a saint, a *Rishi*, a veritable Vaishnav who hates bloodshed in all its forms. She has proclaimed peace and invited the European Powers to a "Peace Conference" to consider the advisability of curtailing their military establishments. In her peace proclamation Russia points out how the warlike preparations of the Powers have proved almost ruinous to their exchequers, how their military expenditure is going on increasing, how they have gone on and are still going on increasing their army, navy and armaments. There is no knowing where these military preparations will end and to what straits they will bring the European Powers, who are trying with one another in increasing their military strength. It has, therefore, become urgently necessary for the sake of peace to curtail their military expenditure and reduce their armaments.

This announcement of peace by the Czar has taken Europe by surprise. It is certainly very strange that of all the Powers it is Russia who should come forward with a proclamation of peace and goodwill—that the cat should give up eating fish and the tiger should revolt against bloodshed and advise everybody to eat only vegetable food; that the venomous snake should forsake its evil propensity and profess universal love. Russia has been engaged in warfare for more than a century and has deluged Central Asia with blood. She has killed hundreds and thousands of men and built an empire in Central Asia on their lives. Independent Tartary and Mongolia have been effaced from the map of Asia. The warlike Turkomans have ceased to exist as an independent nation. Russia is now the absolute ruler of Central Asia and is busy establishing her supremacy in China and Eastern Asia. But what is it we hear her say now—now when she has not yet eaten up the whole of the Chinese Empire? Are we dreaming, or is it true that Russia has come forward as a preacher of peace and goodwill?

All Europe is thanking the Czar for his peace proposals; but at heart the European Powers do not certainly believe Russia. How can we, they are no doubt asking themselves, reduce our army and armaments so long as Russia does not set the example? France has openly raised a dissentient voice and says that she cannot accept Russia's proposals so long as Alsace and Lorraine are not returned to her.

But why has Russia, all of a sudden, assumed this peaceful attitude? Some have discovered a motive in the Czar's peace proposals. Russia is trying to establish her supremacy in China and oust England from that country. If Russia actively opposes England a war may break out between the two countries, for which Russia is not prepared. It is her object to achieve her purpose by diplomacy and her peace proposals may be a diplomatic move intended to divert the attention of Europe from China and lull England into a false sense of security.

But England is not going to be deceived. She has found out Russia and has no faith in what Russia says. Russia is threatening England in China, but is proclaiming peace in Europe. This is making many laugh in their sleeves. England does not believe Russia and is pushing on her warlike preparations. This is what Reuter telegraphed to India on the 27th August:—

"The bulk of the British squadron in China has assembled in Wei-hai-wei to support Sir Claude Macdonald, who is strenuously insisting upon China observing her engagements to the British Syndicate and is demanding satisfaction concerning the Pekin-Hankow Railway. The situation between Great Britain and China is acute."

II.—HOME ADMINISTRATION.

(a)—Police.

SANJAY,
Aug. 26th, 1898.

2. A correspondent writes the following in the *Sanjay* of the 26th August:—

A police constable in the Faridpur district letting off a thief.

On Friday, the 29th April last, at *hát* time, at Char Bhadrasan, khas mahal No. 369, in the district of Faridpur, Constable Abdul Karim Mir Reja, who happened to be present, was secretly called away by a touter or broker named Tachhiruddin Mridha. It was arranged that the constable would arrest a cattle-lifter who had stolen two cows and brought them to the *hát* for sale and let him off on receipt of a bribe from him. The constable was going with the broker and the thief towards the *beel* on the south of the *hát* to close the transaction, when he was intercepted by Binod peon, who brought the whole party to the khas mahal *cutcherry*. The tahsildar, Babu Nibaran Chandra Datta arrested the thief and commenced an enquiry. Two men came forward to claim the cows on behalf of a relative of theirs. The constable, who bound the thief's hands and legs and called in two chaukidars, was asked by the tahsildar not to halt on the way, but to press on to Faridpur and make over the prisoner to the station authorities. But the constable rested that night in the house of Auchhar Mridha, a panchayet and let off the thief. The two chaukidars were privy to this transaction. The panchayet and one of the chaukidars are said to have been implicated in such matters on previous occasions. Such oppression has made the *hát* very unpopular and a thorough enquiry is required to restore public confidence. The constable has in the meantime induced the two claimants to file an application at Faridpur exculpating him. The tahsildar wrote to the Sub-Inspector of Police about the matter. But the Sub-Inspector was not at the thana at the time, and the chaukidar who brought the tahsildar's letter left it with the muharrir. Constable Abdul Karim came to know of it and had it destroyed.

CHARU MIHIR,
Aug. 29th, 1898.

3. A correspondent of the *Charu Mihir* of the 29th August says that the dead body of a man, who had left home on the 21st, was found in the Karati *beel* near Badla, in the Kisorganj subdivision of the Mymensingh district on the following day; but the police, though informed by the panchayet, did not arrive on the spot till four or five days later, when the corpse was in an advanced state of decomposition.

Delay in a police enquiry in the Mymensingh district.

CHARU MIHIR.

4. Another correspondent of the same paper complains that thefts have become very common in Mahmudpur, in the Kisorganj subdivision of the Mymensingh district, and that, though the poor have to pay the chaukidari tax at a high rate, their goods and chattels are not safe. The chaukidars do not regularly go their rounds and are not to be found in emergencies. One of them belongs to another village and scarcely comes to Mahmudpur. In Mahmudpur and the neighbouring villages 20 to 25 thefts have been committed, but the police have not succeeded in tracing the culprits in any of them. They generally come to investigate five or six days after a theft has been committed; and the bad characters are informed of their arrival before the complainants are aware of it. The criminals have derived encouragement from this attitude of the police and the poor villagers have to suffer in silence. But, strangely enough, there has not been, up to date, a single case of theft at Konapara where the panchayet resides. The police should keep an eye on some bad characters living at Bhatta and especially on the old offenders among them; and the Subdivisional Officer of Kisorganj should watch the Katiadi police, the panchayet, and the chaukidars.

Thefts in a village in the Mymensingh district.

FARIDPUR
HITAISHINI,
Aug. 30th, 1898.

5. The *Faridpur Hitaishini* of the 30th August says that the unnecessary increase in the number of chaukidars and the appointment of a dafadar in the Kholabaria Circle, in the Faridpur district, have entailed an enhancement of the chaukidari cess by 25 per cent. It is hoped that the panchayets and the local police officers will see their way to remove the hardship which this increase of taxation has caused to the poor villagers.

Increase of the chaukidari cess in a circle in the Faridpur district.

6. A correspondent of the *Murshidabad Hitaishi* of the 31st August says:—

Settlement of chaukidari-chakran lands.

A settlement of the chaukidari service lands has been made in almost all districts in Bengal, and if such lands have not been already brought under settlement in any particular district, they will be at no distant date. The proposed settlement of such lands in the Murshidabad district, and particularly in those parts of the district known as West Rarh, has caused the greatest uneasiness to the inhabitants. With a view to making chaukidars *khas* servants of Government, it has been considered desirable to make a settlement of their service lands. Government is for this purpose resuming such lands, and as regards one-half of the area thereof to which it is entitled, it is causing the zamindars to make a settlement of the rent, arrangement being at the same time made for realising the money with the successive instalments of the land revenue payable by the zamindars. Out of these proceeds Government proposes to make monthly payments to the chaukidars in the shape of salary, any deficit that may occur being made good from the general revenues. Now, every village has from 5 to 25 chaukidars for the purposes of watch and ward, and every such chaukidar holds from 10 to 14 bighas of chakran land, the value of a bigha varying from Rs. 25 to Rs. 40. Now, as regards this value, Government will gain nothing, for in making a settlement the zamindar will deal with a plot as a whole, and not as separate halves, one of which belongs to himself and the other to Government, and will pocket the whole of the *nuzzer* to be paid by the settlement-holders. Government will receive only the rent, but that will be no profit, inasmuch as the money will go to pay the chaukidar's salary. The fact is, Government will gain nothing by the proposed arrangement, except this small advantage, that henceforward the chaukidar will be its *khas* servant, and will not be permitted to serve the zamindar. The zamindar, however, will be a great gainer. He will obtain for all time the rents of one-half of the resumed lands and the *nuzzer* payable on the settlement of the whole. The only party that will suffer is the general tax-payer. He will have to bear permanently the burden of this tax, and, owing to the reduction that will be made in the number of chaukidars (for henceforth every village will have no more than one or two), he will find himself placed completely at the mercy of thieves. As for the poor chaukidars who will be thrown out of employ and deprived of the income of their 10 to 12 bighas of land, want will compel them to turn thieves and robbers. One cannot sufficiently describe the harm Government is doing the general tax-payer and the chaukidar by its hobby of making the chaukidar one of its *khas* servants. It is also weakening itself by reducing the number of chaukidars. These village policemen have always been the most obedient of its servants, and have never neglected Government work in order to serve the zamindars. Nor is it likely that they will ever do so. It will be, therefore, well for Government to abandon the present proposal. Even if the zamindars employ chaukidars in their service, it will suffice to tell off two out of the ten such men now serving a village for that work, leaving eight men to do legitimate police work. This will be certainly better than having, as is now proposed, only two chaukidars in a village, who will be *khas* servants of Government, not owning the zamindar's authority.

Zamindars have been requested by Government to make a settlement of the service lands with the chaukidars. It is hard to say how far this request will be complied with. There are many well-to-do people in the villages, and the poor chaukidar would be nowhere if these men should come forward and offer to take a settlement of the chaukidari lands on payment of a liberal *nuzzer*. The writer concludes by requesting Government to make a *khas* settlement of its half share of the chaukidari chakran lands with the chaukidars.

7. The *Sanjay* of the 2nd September says that the placing of Gopalganj, Kotalipara, Kashiari, and the southern portion of Muksudpur in the Faridpur district, under a second-class Sub-Deputy Magistrate, went a long way to put down the oppressions of the notoriously bad characters of Karalia, Olpur, and other villages. But since the abolition of the Sub-Deputy Magistrate's Court two or three years ago, the *budmashes* have again grown bold, and are causing trouble.

Budmashes in the Faridpur district.

MURSHIDABAD
HITAISHI,
Aug. 31st, 1898.

SANJAY,
Sept. 2nd, 1898.

SANJAY,
Sept. 2nd, 1898.

8. According to the same paper, the powerful Musalmans of Binodpur, in the Faridpur district, have established quite a reign of terror. They murder and rob, set fire to houses, and commit other enormities. Chhajjuddi Miah has, indeed, become a second Titumir. He has his *peadas* and *paiks*, his *mukhtars* and touters, his deeds and parwanas, his fines and corporal punishments. When a complaint is lodged before him, *paiks* at once go out to arrest the accused; the accused is brought before the Miah and fined, the fine going to the Miah's treasury. Anyone who dares disobey his orders pays for his folly either with his life or with his house on fire. The Miah rules Hindus and Muhammadans with equal severity, and has followers in both communities.

(b)—Working of the Courts.

FARIDPUR
HITAISHINI,
Aug. 30th, 1898.

9. A trustworthy correspondent of the *Faridpur Hitaishini* of the 30th August complains of the temper of Maulavi Afsaruddin, B. A., Deputy Magistrate of Faridpur. In a case under section 447 of the Penal Code, lately heard by him, in which the parties agreed to compromise, the Deputy Magistrate wanted the word "उत्तर" (past) which occurred in the *solenama* to be struck out. On the complainant, Prahlad Bhakta, refusing to omit the word and giving out his intention of having the case transferred to a Civil Court, the Deputy Magistrate lost his temper and called him "शान," "शानमान" and "बादरचोर" and said:—"I shall have to go to Calcutta, and you are bothering me; very well, let me come back, and then I will inflict proper punishment upon you." The man intends bringing the matter to the notice of the District Magistrate, but he cannot procure the services of a mukhtar; the mukhtars, one and all, refusing to take up his case.

On the 1st September last one Balaram Kaivarta, an excise shop-keeper, came to deposit his rent. The Deputy Magistrate lost his temper and told the man that he was always coming at improper hours, and ordered the constable to turn him out, holding him by the neck.

HITAVADI,
Sept. 2nd, 1898.

10. The *Hitavadi* of the 2nd September learns from a correspondent that the house in which the Amta Munsif's Court is located is in a dilapidated condition. The room is very narrow, and the thatched roof leaks in many places. This causes great inconvenience to the office staff. The room cannot also accommodate more than 10 or 12 people; and the pleaders and mukhtars have, therefore, generally to stay outside the court-room. The nazir's room looks more like a narrow stable than anything else. It is hoped that the court-house will be repaired.

(d)—Education.

EDUCATION GAZETTE,
Sept. 2nd, 1898.

11. A correspondent of the *Education Gazette* of the 2nd September cannot agree with what was written on the subject of primary education in a recent issue of the paper (Report on Native Papers for 27th August, paragraph 12), and observes as follows:—

What is the defect of the present system? It has been nothing but proper to include grammar, literature, history, geometry, geography, and hygiene in the primary course.

To take, for instance, the teaching of geography. The use of teaching this subject to pathsala boys cannot be overestimated, when the people of India have now got business to do with almost every country in the world. Besides, a knowledge of the various countries of the world, of the ways and manners of their people, and of their imports and exports, acquired in early life, may subsequently excite a desire to engage in commercial pursuits, and commercial pursuits themselves require a good deal of general knowledge. Many boys of the poor classes end their education in the pathsala, and who can say that some of them will not become traders or *thikadars*?

The object of primary education should, indeed, be, as it is at present, to develop the faculties of the mind, and it should therefore be so regulated as to include something of many subjects. If the object of primary education had

been merely to prepare its recipients for zamindari or mercantile business, then the primary course should have consisted of nothing but handwriting and a mastery of the multiplication tables, the special practical knowledge of zamindari or mercantile business being thereafter acquired by a course of apprenticeship in a zamindar's cutcherry or in a trader's shop. It should be remembered that a primary school is neither a technical school for the manufacture of artisans, nor a survey school for the manufacture of survey amins. Any practical knowledge required in every-day life must be acquired in the special schools intended for the purpose and by apprenticeship in the particular trade or occupation which one intends to make his life's employment. It is, indeed, a mistake to expect the boy of eleven or twelve, who comes out of a primary school, to come out of it fully equipped for his life's work. All that can be expected of the primary schools is that they should teach thoroughly and well what they do teach.

12. The *Hitavadi* of the 2nd September has the following:—

Education in danger in Chittagong.

When the Chittagong District Board proceeded, under the orders of the Commissioner, to do the schools to death, the Chittagong Association wrote a letter to that body wanting to know whether the rumour about the curtailment of educational grants was true or not. The Board did not vouchsafe a reply to that letter, and when the Hon'ble Babu Jatra Mohan Sen interpellated the Government on this subject, Mr. Risley stated, for his information, that the Government knew nothing about the curtailment of educational grants in Chittagong. We have it on reliable authority that the Chittagong authorities have not informed either the Director of Public Instruction or the Inspector of Schools, Eastern Circle, of the move they have taken in regard to education in that district. They have, however, written as follows to the Secretaries to the Middle English or Middle Vernacular Schools in the district:—

HITAVADI,
Sept. 2nd, 1898.

"No. * dated Chittagong, the 20th August 1898.

From—J. D. ANDERSON, Esq., c.s., Chairman, District Board, Chittagong,
To The Secretary to the * * (M. E. or M. V.) School.

IN continuation of this office No. * * , dated the 5th July, I have the honour to inform you that the Education Committee under the District Board has resolved to discontinue the grant-in-aid to your school from the 1st July 1898."

The authorities seem to have made up their mind to do everything secretly in this connection. They have acted with remarkable despatch in carrying out their resolution, but unfortunately they have not, within so long a time, acquainted the Government or the Director of Public Instruction with what they have proposed to do.

The Chittagong Association have addressed a humble memorial on the subject to the Lieutenant-Governor and another to the Director of Public Instruction. In the opinion of the Commissioner of the Chittagong Division, the expenditure on education in the Chittagong district is "abnormally and needlessly large." This is not quite correct. The Comilla District Board spent about 29.6 and 31.3 per cent. of its income on education in the years 1895-96 and 1896-97, respectively. The Noakhali District Board spent in the same years 26.9 and 26.8 per cent. of its income on education. The Chittagong District Board, however, spent only 23.5 and 24.6 per cent. of its income for the same purpose. Considering the percentage of educated people in Chittagong, the number of high and middle schools in the district is by no means large. It is true that the District Board incurred an additional expenditure on account of the late cyclone, but it is not right to starve the educational institutions in order to meet this additional demand. There were various ways in which this demand could be met. The Board might appoint a native Engineer on a salary of Rs. 500 instead of a European Engineer on a salary of Rs. 800. The Board might also curtail its office expenditure, postpone road repair, or float a loan under section 50 of the Local Self-Government Act. Strange, indeed, is the judgment of the Board and the Commissioner. They have contracted a debt of Rs. 30,000 for the purpose of building a house for the European dispensary, but they have declared the educational expenditure as a waste of public money!

The present Commissioner of Chittagong has, by one stroke of the pen, altered the budget passed by the late Commissioner and the Director of Public Instruction. The members of the Board, too, have, with strange inconsistency, agreed with the present Commissioner to alter the budget which was passed with their own approval. It is true that under sections 48 and 49 of the Local Self-Government Act the Commissioners, may, at their discretion, change the budgets of the District Boards, but they have no power to go against the policy of the Government with regard to primary, middle and girls' schools, or to stop the grants to middle schools sanctioned by the Government in its letter No. 1174.

Our correspondent writes that some teachers have already been removed from the Nanupur and other middle English schools. Most of the teachers of the schools will be retained up to October, when the Puja vacation begins. They now earnestly look forward to the Lieutenant-Governor and the Director of Public Instruction for kindness and justice. If their case is not favourably considered, most of the schools in the district will close for the Puja vacation, and will not re-open. Our correspondent says that the teachers have become so disheartened that nothing can induce them to work with a whole heart. The upper primary and the middle English and middle vernacular scholarship examinations are drawing near, but their results are not expected to be satisfactory.

Let us, however, hope that justice will be done to these poor school-masters. Under the enlightened British Government, which is always in favour of the promotion of education in the country and during the rule of kindhearted Sir John Woodburn, the poor school-masters are not likely to suffer. Mr. Pedler, the Officiating Director of Public Instruction, has made over his charge to Dr. Martin, and we hope that Dr. Martin will do no harm to the poor school-masters of Chittagong. He was long Inspector of Schools, Eastern Circle, and is fully acquainted with the condition of the Chittagong schools. We have no doubt that he will take pity on the poor school-masters of that district.

(e)—*Local Self-Government and Municipal Administration.*

SANJAY,
Sept. 2nd, 1898.

13. Small-pox, says the *Sanjay* of the 2nd September, rages virulently in Kedar, a village under thana Palong in the Faridpur district. The villagers have petitioned the authorities for relief, but their prayer has not been granted.

BANGAVASI,
Sept. 3rd, 1898

14. The *Bangavasi* of the 3rd September has the following:—
The Municipal Babus of Puri are bent upon doing two anti-Sastric acts. One of these is to kill monkeys and the other is to build a public privy close to the Puri temple. The Municipality has already employed men to kill monkeys with guns, and monkeys are being fast destroyed. A so-called Hindu Commissioner of the Municipality has been heard to say that monkeys are as great a pest as *Sadhus*, and both should be exterminated. One becomes tongue-tied to call such a man Hindu. The Hindu *Sastras* have strictly prohibited the destruction of monkeys. There are monkeys in Brindaban and Benares, but the municipalities of those places have never thought of killing them. The courage of the Municipal Commissioners of Puri is, however, very extraordinary. They have disregarded the opinion of the Hindu community of Puri, and ordered the killing of monkeys. If monkeys have really proved a source of nuisance and annoyance to the Puri people, let them take Sastric measures to prevent the nuisance. Why should the Municipal Commissioners interfere? Why should monkeys be ferreted out from houses and temples, and killed?

So much for the killing of monkeys. Another sacrilege has been attempted by the Municipal Commissioners of Puri. They are about to build a privy close to the temple and some of them tried to push on its construction. We do not know whether this conduct of the Commissioners is due to ignorance or wilful disregard of Sastric injunctions. Supposing it to be due to ignorance, the ignorance is nothing short of criminal. It almost amounts to religious

hatred. It is, however, a matter for congratulation that at the prayer of the Hindu rate-payers the destruction of monkeys has been stopped for the present, and the construction of the privy has also been discontinued.

(g)—*Railways and communications, including canals and irrigation.*

15. Referring to the abolition of the steamer service between Kushtia and Pabna owing to the reduction of the grant of the Pabna District Board towards its maintenance on account of a slight difference between the Magistrate of Pabna and the India General Steam Navigation Company, the *Mihir-o-Sudhakar* of the 2nd September writes as follows:—

MIHIR-O-SUDHAKAR,
Sept. 2nd, 1898.

The abolition of the steamer service has caused very great inconvenience to the public and is likely to become a source of danger to people travelling between Kushtia and Pabna every day in country-boats on the Padma. The people do not know the Lieutenant-Governor, the Viceroy, and the Secretary of State. They know the District Magistrate as their protector and patron, and deem his powers unlimited. The Magistrate should restore the District Board grant to the India General Steam Navigation Company, so that the steamer service may be resumed.

(h)—*General.*

16. A correspondent complains in the *Charu Mihir* of the 29th August that the Sub-Registrar of Kishorganj in the Mymensingh district does not attend office before 4 or 5 in the afternoon and works till 8 or 9 P.M., to the great inconvenience of the parties who have deeds to register. The District Magistrate is requested to hold an enquiry and order the Sub-Registrar to keep regular hours.

CHARU MIHIR,
Aug. 29th, 1898.

17. In a letter to the *Amrita Bazar Patrika*, the writer, one Nibaran Chandra Mukherji, describes how he and certain respectable native ladies and a child who were travelling with him were most unjustifiably detained for twenty-four hours in the plague camp at Chakradharpur and subjected to great insult and ill-treatment. Referring to this letter the *Murshidabad Hitaishi* of the 31st August writes as follows:—

MURSHIDABAD
HITAISHI,
Aug. 31st, 1898.

The story of the oppressions which are committed by the plague officials or Messengers of Death appointed by Government for the purpose of preventing the spread of plague has caused great pain not only to the Indians, but also to the people of many other countries. It reminds one of the following familiar nursery tale:—Once upon a time the Messengers of Death reported to their King that there was neither disease nor death on earth. The report made him extremely angry, and he sternly rebuked the Messengers for their neglect of duty, whereupon they began to make a very careful search, but failed to bring anybody to Death's abode. For fear of losing their appointments they now brought a number of sleeping men to their master. Now, there was among these men a very astute fellow, a zamindar's dewan. This man as soon as he had realised the true state of affairs, made a great clamour, denounced the conduct of Death and his Messengers, and made an appeal to Brahma, Vishnu, and Shiva, the three superior gods, who appeared on the scene and took Death to task for neglect of duty.

Now, there is a good deal in the conduct of the plague officials which may put one in mind of the trick that was played by the Messengers of Death in the foregoing tale. Whatever the case in other parts of India, there is great difference of opinion as to the existence of plague in Bengal. Only a few days ago, the Lieutenant-Governor himself stated that in another week or so all apprehension of plague would disappear from these provinces. The higher plague authorities, however, have for a long time past become aware of the true state of affairs and felt uneasy, while the subordinate officials are at a loss to know how to keep those authorities in good humour. The statement that there is no plague in Bengal is evidently disliked. The higher officials, therefore, from time to time takeed their subordinates—those Messengers of

Death—for plague cases. But it is not possible to make things tally with one another where truth is wanting. This is why plague officers are found to fill plague camps with healthy men just as the Messengers of Death in the nursery tale found it necessary for the sake of their appointments to bring living men to the abode of their master. Instances are frequently noticed of healthy respectable people being subjected to such oppression. As for the oppressions which are committed on the ignorant natives of this country, who are afraid of Europeans, they are never brought to public notice. Now, what should be done to check such oppression? Will no one, like the dewan in the tale, appear and devise a remedy? It is to be hoped that Babu Nibaran Chandra Mukherji will play the dewan in this case and do a service to the public by bringing the matter to the notice of Government and that Government will do the needful and earn public gratitude.

BASUMATI,
Sept. 1st, 1898.

18. The *Basumati* of the 1st September has the following:—

The question of the dredging of the Bengal rivers.

Jessore being the birthplace of the two fell diseases which decimate Bengal, it is clear that the silting up of the river Bhairab has ruined not only

Jessore, but also great parts of other districts. During his recent visit to Jessore, the Lieutenant-Governor held out the hope that he would move in the matter. The people of Jessore, therefore, think that the dredging of the Bhairab may be now expected. What His Honour meant was that either the river should be dredged or the portion of it below the town of Jessore should be dammed and converted into an artificial lake, as the Engineers will advise. But not the Bhairab alone, but all the other silted-up rivers in the country should be dredged, for otherwise, the public health will suffer more than at present. Dredging of rivers, however, requires a large outlay of money, and the question is, where is the money to come from? Government has spent freely and lavishly on the Orissa and Bihar Canals, and that only in the interest of the mercantile community. But those canals, while endangering the public health themselves, have made the fields on both sides of them extremely insanitary. Government has clearly wasted money by making these canals. It should not, therefore, hesitate to construct canals in river-beds where such canals will be calculated to improve sanitation. Sir John Woodburn, it is hoped, will not remain indifferent to the question of dredging the silted-up rivers of Bengal.

BANGAVASI,
Sept. 3rd, 1898.

19. Referring to the new rules regarding the pay and prospects of Assistant Surgeons, the *Bangavasi* of the 3rd September observes that the policy adopted by the Government is like the policy of robbing Peter to pay Paul.

The new rules relating to Assistant Surgeons.

Assistant Surgeons are generally paid by municipalities, and the new rules will only add to the burden of these self-governing bodies. The self-government Babus may raise a dissentient voice.

SANJIVANI,
Sept. 3rd, 1898.

20. The *Sanjivani* of the 3rd September has the following about the new rules relating to Assistant Surgeons:—

The new rules relating to Assistant Surgeons.

It would have been well if the seven-year rules had been modified so as to enable an Assistant

Surgeon to appear at the grade examinations anytime he liked. The new rule not allowing an Assistant Surgeon, in the grade of Rs. 150, to appear at the higher grade examination without the permission of the Inspector-General of Civil Hospitals, is very severe, and should not have been made. Government, it is hoped, will kindly reconsider these two points.

SANJIVANI.

21. According to the same paper, people's regard for Sir John Woodburn will increase a hundredfold, if the rumour that His Honour intends giving a Rural Sub-Registrarship to a son of the late Dr. Sures Chandra Sarkar

Sir John Woodburn's sympathy with his subjects.

proves correct. Men are inspired with loyalty when they see their ruler sympathising with and helping his subjects in distress.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 5th, 1898.

22. The *Dainik-o-Samachar Chandrika* of the 5th September has the following:—

The question of the prevention of oppression of natives by European soldiers.

As a remedy for the oppression of pankha-coolies by European soldiers in their barracks, the

Englishman suggests the stopping of the panka in the regiment in which such oppression occurs. We doubt, however, whether a remedy so mild will be efficacious. But we must say that it is gratifying to find the *Englishman* admitting

the existence of the evil. In the cases in which European soldiers out shooting enter into villages and shoot birds and beasts held sacred by the villagers, in disregard of their protests, and in the event of a quarrel shoot down the villagers themselves, the *Englishman* says that the trying Magistrates should bring charges not only against the offending soldiers, but also against the natives concerned. By saying this, the *Englishman* means that if European soldiers wound other people's religious feelings, the latter should keep quiet. But it is not possible for people whose religious feelings are wounded to keep quiet. The ignorant villagers have not yet learnt so much self-control. The *Englishman* wants the villagers not to say anything to the soldiers, but to complain to the authorities. What authorities—the military or the magisterial? Your European soldier will come into my village to hunt, will kill my sacred deer and peacock, and I shall look quietly on, and not forbid him; and then when the soldier will have done his hunting, and my religion and my heart will have received their wound, I shall go and lodge a complaint! O, what an advice! Will you tell me why your soldier will come into my village to shoot, why you should not forbid him to do so; why, when the soldier is coming towards a village should not the police intercept him, and at once inform the military authorities of the fact? You should so arrange that European soldiers may not come into a village at all. They live outside of the villages, in camps or barracks, and have no concern whatever with any village. Why should they come into a village? If they want to shoot or hunt, they should go out into woods. The *Englishman* has failed to show a sense of justice in this matter—has betrayed himself into an exhibition of anti-native feeling. Whatever the villagers do is done in pure self-defence; the *Englishman* has not acted worthily by implicating them. We admit that it is under the influence of wine that European soldiers commit many misdeeds—that it was under the influence of wine that they killed Dr. Sures Chandra of Barrackpore. But the wonder is that under the influence of liquor, European soldiers kill only natives—never kill any European. Here lies the whole hitch. It will be all very well to prevent these soldiers from getting liquor improperly or unlawfully, and anything that may be done to effect such prevention will have our full support. But the only thing that will induce European soldiers to put themselves on their own guard is the dispensation, all over the country, of such justice as has been meted out in the Barrackpore case; and to this dispensation of strict justice in all such cases should the attention of Government be principally directed.

23. The *Barisal Hitaishi* of the 6th September has the following:—

Government's treatment of the Indians.

Does the British Government trust us? Do we trust the British Government? History testifies to the fact that the people of India are loyal to their rulers, and love peace, and expect an affectionate treatment, and that the British Government has always placed confidence in its subjects. In the frontier war, in the Soudan, in China, in Egypt, almost everywhere, have its trusted native troops been employed in fighting its battles; while the spread of high education and the establishment of law courts in the country and the appointment of the Indians to high posts in the public service have shown that they have been always trusted by Government. But why this sudden appearance of a cloud in a clear sky? Why this distrust in the place of that trust? Does the British Government trust its subjects as before? If it does, why this sedition law, and this attempt to curtail the liberty of the newspaper press, to lay the axe at the root of local self-government, and to check the spread of high education? Why this angry frowning upon the National Congress and other popular assemblies and institutions? Why have the Indians been expelled from the army and the police and the Forest Departments? Are not these signs of distrust? It is, therefore, clear that Government has begun to distrust us, that it no longer looks upon us with an eye of affection. The noble-minded Tilak was sent to jail for discussing ancient history in his newspaper. The Nattu brothers were sent into exile without a trial for saying that in giving effect to the plague regulations due regard should be shown to native manners and customs. Is this a sign of trust and affection? Does the British Government, then, consider us its enemies? No longer does the subject venture to speak out or come forward to represent his wants and grievances to the Government

BARISAL HITAIISHI,
Sept. 6th, 1898.

or to make *abdar* (pressing request made in excess of affection) as the son does to his father. Englishmen call India the brightest ornament of the English crown; but they are indifferent as to the means by which the lustre of that ornament may be kept unsullied. If it is sought to preserve that lustre, the principal aim of the British Government should be to do good to the Indians and to raise them from their present low position. Rigorous treatment makes the child look upon its parents as oppressors, and lose all respect for them. The good effects of a loving treatment are well-known. Ignorance is at the root of this distrust of the people on the part of Government. How can a person who does not know me trust me? That the British Government distrusts us is mainly because it does not know us well, because it knows nothing about our manners and morals, customs and traditions, wishes and aspirations, and hopes and expectations. We move in this world; it lives in another planet: when we say Ram, it understands us as saying Rahim. What were so long considered as the best means of removing this ignorance are being one by one abolished by Government. Natives who have received English education, newspapers and public associations in this country have so long served as interpreters between the British Government and its Indian subjects. But educated natives are regarded with disfavour, the liberty of the newspaper press has been taken away and the public associations are looked down upon. How can the British Government, then, know its subjects? The officials in their hauteur will not mix with natives, and natives through fear will not approach them. How will they, then, understand one another? If all ways of acquiring knowledge are closed, what will beget trust? European officials remain in this country for ten or twelve years at most, and do not even during this short period mix or converse with natives or read native newspapers. They eat and drink in the seclusion of their houses, and occasionally furnish natives with opportunities of making the acquaintance of their booted feet, and frighten them by such frowns and grimaces, as were characteristic of the heroes of the *Ramayan*. The constant cry of "*khodaband*," "*jo-hukum*" and similar words by low-class khansamas and khidmadgars regales their ears. The one thought in which these officials remain absorbed, is how soon it will be given them to leave this hot country with its scourge of snakes and mosquitoes. How can they make the acquaintance of the people and learn to trust them? But if the existing distrust goes on increasing, the most injurious consequences will befall the empire. If, on the other hand, there is love and goodwill between the rulers and the ruled, and the latter are contented, India will have no cause to fear any foreign invasion. Government certainly understands this; but it is possible it fears that the present agitation for political rights, the expression of discontent and the hostile criticism of Government officials in the newspapers will in the end increase hostility to Englishmen and shake the foundations of the British empire. This apprehension is, however, baseless. The people who make this agitation and write newspapers have all received English education, and their wishes and aspirations and happiness and prosperity, are bound up with the continuance and prosperity of the British rule in India. It is a great mistake on the part of the officials to distrust these natives.

III.—LEGISLATIVE.

GENERAL AND
GAUHARI ASFI,
Aug. 31st, 1898.

24. The *General and Gauhari Asfi* of the 31st August has the following:—

The Calcutta Municipal Bill.

In spite of any good that the Municipal Bill may do to the rate-payers, it undoubtedly contains some sections which are calculated to cause them great hardship. The Bill will bring about a great change in local self-government, and will deprive the Commissioners of many of the rights and privileges which they have enjoyed since the establishment of local self-government. The Bill will put municipal administration entirely in the hands of a limited number of European officials and merchants. The native members of the General Committee, who will be only four in number, will have very little chance of succeeding in any scheme suggested by their constituents. The native members, therefore, will have no control over municipal affairs. Sir Alexander Mackenzie proposed this Bill, perhaps, with the object of curtailing the powers of the native Commissioners. As regards the sanitary measures

contemplated in the Bill, they will render living in town a source of constant trouble. Dead bodies will be examined by medical officers before cremation or burial, and will not be allowed to be burnt or buried at night. The Bill, so far as sanitation is concerned, will surely interfere with the Muhammadan religion. According to that religion, dead bodies ought to be buried as soon as may be after death, but the Bill, if passed, will not allow Musalmans to obey this injunction of the Koran. Another objectionable thing in the Bill is that it requires graves to be dug six feet deep. Anyone acquainted with the soil of Calcutta, knows well enough that water will come out at a depth of six feet. How are people to bury their dead in a grave full of water? The proposed building regulations and the restrictions proposed to be placed upon filtered water-supply are extremely objectionable, and should be modified.

25. The *Darussaltanat and Urdu Guide* of the 1st September observes that the new Municipal Bill will curtail the powers of the native Municipal Commissioners. The sections relating to the burial of the dead bodies of Musalmans are calculated to interfere with their religion, and those relating to the construction and repair of buildings and to water-supply must be modified.

DARUSSALTANAT
AND URDU GUIDE,
Sept. 1st, 1898.

26. The *Marwari Gazette* of the 1st September says that the Municipal Bill, if passed into law, will not only curtail the powers of the native Commissioners, but will also interfere with the religion of the Hindus. Sir Alexander Mackenzie, the father of the Bill, is still moving heaven and earth to get it passed. Although the Bill is ready to be passed, it is still hoped that the present Lieutenant-Governor, who has already proved himself the wisest ruler who ever occupied the *musnud* of Bengal, will not fail to exert his influence to get the Bill rejected.

MARWARI GAZETTE,
Sept. 1st, 1898.

27. The *Basumati* of the 1st September has the following:—

The Calcutta Municipal Bill. There is a provision in the present Calcutta Municipal Act that when the Commissioners are found neglecting the sanitation of the town, the Government may first warn them, and, in the event of their disregarding that warning, should itself make the necessary sanitary arrangements at the cost of the citizens, and then deprive the Commissioners of their powers. So, Government can punish the Commissioners under the existing law, if they have been really wanting in their duty. Why, then, pass a new law? It is clear that the main object of the authors of the Bill is to lay the axe at the root of self-government. Sir John Woodburn is not morally bound to nurse this illegitimate child of Sir Alexander Mackenzie's. He is bound to treat like his children the subjects whom he has sworn to protect.

BASUMATI,
Sept. 1st, 1898.

28. The *Hitavadi* of the 2nd September has the following:—

The Calcutta Municipal Bill. It is impossible to criticise all the sections of the Calcutta Municipal Bill. We have criticised some of its sections. In this issue we shall criticise a few more important sections. Let it not, however, be thought that only the sections we criticise are open to objection.

HITAVADI,
Sept. 2nd, 1898.

The rules laid down in the Bill for the formation of the General Committee are evidently based on an erroneous principle, and are sullied by partiality. According to these rules, the Commissioners will not, as at present, be entrusted with the conduct of municipal affairs, the management of the business being entrusted to a Committee consisting of twelve members, four elected by the Commissioners themselves, four elected by the trading community of Calcutta, and four nominated by the Government. This Committee, again, will not be entrusted with the absolute management of business, and the Commissioners will have no control over the municipal executive and will have no power to interfere with them in the conduct of business. The Commissioners, in short, will be allowed only to impose and increase taxes and incur the displeasure of the rate-payers; they will have no control over the executive or the spending department. Nothing could be more satisfactory than these arrangements!

In the opinion of Sir Alexander Mackenzie, it is commerce which has made Calcutta so prosperous, and the claims of the trading community should not therefore be ignored. Representatives of the trading community should form at least one-third of the General Committee. We cannot appreciate this queer argument of the late Lieutenant-Governor. Trade may be one of the causes,

but it is not the sole cause of the prosperity of Calcutta. Of the income of the Calcutta Municipality in the shape of taxes, at least two-thirds come from the Hindu and Musalman rate-payers. Sir Alexander had not certainly had his attention drawn to this fact when he pressed for a larger representation of the trading community in the General Committee. The public know whose money is increasing the prosperity of Calcutta. In all conscience, the number of the representatives of a particular community on the Municipal Board should be determined by the amount of taxes paid by that community. Too many cooks spoil the broth, and it may be true that a Committee consisting of a large number of Commissioners are not expected to properly and efficiently do their work. We have, therefore, no objection to the General Committee consisting of twelve members, but let at least eight of them be members returned by the elected Commissioners. We entreat Sir John Woodburn to favourably consider our prayer.

The rules regarding water-supply are harassingly strict. By virtue of these rules, one rate-payer may have to pay a fine if another wastes water, nay, more. These rules will prevent a rate-payer from allowing a poor neighbour, who has no tap in his house to take water from his tap. Let a man die of thirst, his neighbour will not be allowed to help him with water. If, again, a particular block consumes, on any particular day, more water than it is entitled to, the Chairman may stop its water-supply the next day to make up for the waste. The Hindu has to perform many ceremonies requiring the consumption of large quantities of water. Hindu rate-payers will consequently have to suffer great hardship on account of these rules. While, however, this policy of niggardliness is to be followed towards the rate-payers, the shipping in the river, which pays no water-rate, are to be copiously supplied with filtered water. If this is not partiality, we do not know what is!

29. Babu Rajanikanta Guptu writes to the *Sanjivani* of the 3rd September as follows:—

The Calcutta Municipal Bill.

The habits and customs of the English are not like ours. The English do not judge of right and wrong in domestic matters in the same way as we do. Our social usages and practices are not binding on them. The English are likely to go against our social customs in the case in which they have no knowledge of and insight into them. It is, therefore, justly apprehended that, with the increased powers which the European Commissioners will receive under the proposed municipal law, they will act in such a manner as to imperil native interests. And the provisions of the Municipal Bill in regard to water-supply and the disposal of dead bodies do justify this apprehension. It is with us an act of religious merit to give water to the thirsty; but we shall not be able to perform this duty when the Bill will become law; and the thirsty will turn away from our doors without a drop of water. If, by chance, again, there is extra consumption of water in one house, all the neighbours will have to go without their supply that day, that is to say, one man's sin will be visited upon many. But every vessel that will come into the port will be supplied with water *gratis*! It is by commerce that the English have prospered and become the rulers of India; and the English Government may, therefore, feel naturally inclined to show special favour and kindness to the merchants. But it is not sound policy to please the rich with the money of the poor. A bad measure like the Municipal Bill would not have been produced if the English Government had been able to divest itself of its predilection for a trade policy as opposed to a broad general policy in the administration of the country.

The building regulations are such that poor people will not be able to live in Calcutta. It is not within everybody's means to erect high and commodious houses on extensive grounds.

Taxation will increase under the proposed law, and the Commissioners, with their powers curtailed, will not be able to afford any relief to the rate-payers. The proposed measure also constitutes a reflection on the Bengali's capacity for local self-government. The authorities are now trying to prove him incapable of the very duties in which he has gained experience during the last 20 years. Government has not thought how when the Bill is passed into law, it will be possible for it to hold the lamp of progress in one hand and screen the light with the other. One who calls people unfit when there

is no proof of unfitness against them, may be a man of audacity, but not a sympathetic, liberal-minded and benevolent ruler.

30. The *Bangavasi* of the 3rd September publishes the remaining portion of the communicated article on the Calcutta Municipal Bill, a portion of which was published in its last issue (*vide* Report on Native Papers for 3rd September, paragraph 27).

The Calcutta Municipal Bill and the *Bangavasi's* own opinion of it.

BANGAVASI,
Sept. 3rd, 1898.

If houses are built according to the plan laid down in the Calcutta Municipal Bill, Calcutta will be soon turned into a paradise. If this plan is to be adopted, it will be impossible to build a house on less than eight cottas of land and at an expense of less than fifteen thousand rupees. But rich men may advantageously build lodging-houses after the European fashion, and lease them out to tenants. It will be almost impossible for a Hindu of small means to build a house for his own residence. A Hindu is always anxious to have a house of his own for his shelter and protection; and in the Hindu eye it is a great discredit to live in another man's house. It is, therefore, his best endeavour to have a house of his own at any cost. A Hindu can even bear the indignity of begging, but he cannot do without a house in which he can live and suffer and die in peace. But if the Calcutta Municipal Bill is passed into law, Calcutta will become the London of Bengal. One must have to live in Calcutta as one has to live in London. Life in Calcutta will be the life of a person residing in a rented house and living from hand-to-mouth.

Let us enter into some of the details of the new building regulations. Under these regulations one will be allowed to build only upon a portion of a plot of land. If a man has six cottas of land at his disposal he will be allowed to build only upon four cottas, leaving the remaining two cottas as a courtyard. But this is not all. Every wall of the house which will be built must have a damp-proof course at or above the level of the ground floor. Such damp-proof course may consist of sheet lead, asphalt, slates laid in cement, vitrified bricks, or any other durable material, impervious to moisture. The remaining building regulations are equally strict, but we forbear to criticise them in detail. They all make it an extremely difficult affair to build a house in Calcutta. We admit that, built according to the regulations laid down in the Bill, a house will be healthy, strong, and beautiful. But how many are there who can afford to build such houses?

So much for the building of houses. The new building regulations will make even the repairing of houses a difficult affair. If you have to rebuild a wall or a portion of a building or if you have to construct a new roof you will have to apply for the permission of the Engineer, and he may require you to make such material alterations as will necessitate the rebuilding of your house. The fact is that if the municipal employes be all honest men and act strictly according to the law, it will become impossible to live in Calcutta. Nothing but their dishonesty and corruption will enable people to live in peace in the metropolis. To tell the truth, the Bill, if passed, will make the Chairman more powerful than the Czar of all the Russias, or the Governor-General of India, or the Sultan of Turkey. The Bill contains so many obnoxious provisions that if they are once forced in right earnest, people will be driven out of Calcutta.

The editor thus comments upon the above :—

We have a few words to say in connection with the Calcutta Municipal Bill. It is an entirely new thing for us Hindus to live in towns built after the European fashion. Town life is a new experience to the Hindu. The Hindu loves to live in villages and lead an agricultural life. He does not like to live in towns, lest town life should interfere with his religious practices, keep him away from his friends and relatives, and prejudicially affect his position and influence in society. Town life in India is an imitation from England. It may be fairly asserted that Calcutta would not have been so thickly populated by Hindus if with the improvement of Calcutta malaria had not broken out in the villages. By virtue of the English-made law, *brahmattar* and *pirattar* lands began to be escheated, English civilization made the people fond of ease and luxury, the ties of religion and affection and society became relaxed, and people therefore began to flock to Calcutta and migrate even to the far Northwest, some for the sake of Western luxury, some for the sake of earning a

livelihood, and some for the purpose of winning fame and honour. It was in this way that Calcutta began to thrive and prosper, and in the midst of Bengal now turned into a desert, Calcutta still shines like a golden lamp on a cremation ground. If you, an inhabitant of a cremation ground, aspire to warm yourself with the pleasant heat of that lamp you must submit to the strict laws and regulations, without which the metropolis of the British Empire cannot be governed. If you cannot submit to such laws, you had better leave Calcutta. Why should the conquered Hindu live in the metropolis?

One word more. Built as Calcutta is at present, plague may any day break out here. If there is an outbreak of plague in Calcutta, Bengal will be ruined, and Indian trade will be imperilled. It is therefore necessary that all possible steps should be taken to protect Calcutta. The late plague scarce drove Calcutta mad. Just think of the consequences of a real outbreak of plague. The Government, therefore, cannot but take all the methods invented by European civilization to improve the sanitary condition of Calcutta.

The building regulations quoted by our correspondent appear to be very good. If houses are built according to these regulations, it will become possible to observe Hindu customs even in Calcutta. It is a *paisachic* (fiendish or unclean) practice to build the privy close to the kitchen as is now done. It is an equally fiendish, unclean practice to build a room for the household god on the roof of the privy. The Government proposes to do away with these unclean practices, to make our houses clean, dry, and healthy. The Government is trying to make you live in healthy houses and among healthy surroundings, to prevent you from living like filthy vermin. Why do you shudder and find fault with the Government? You have grown idle, and will not take steps to improve your health; you do not repair your houses. You have left your tanks in a filthy and unrepaired condition, and you are content to live among filthy surroundings so long as you can indulge in luxury. Coats and shirts and bodices, tea and cigar, watch and chain, are all that you covet. Why are you offended if the Government proposes to reform you? Why do you oppose its attempts to promote your health and comfort? The villages in Western Bengal have become depopulated. Go and live in those villages and come to Calcutta only for business. The proposed law will serve the purpose of making Hindus live in villages, and it is this which makes us accord a welcome to the Bill. For if Hindus forsake their villages, and ancestral abodes for good, Hinduism will be in danger, and they will die as a nation. If you want to live as a native leave Calcutta and go and live in the villages.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANSODHINI,
Aug. 31st, 1898.

31. A correspondent of the *Sansodhini* of the 31st August, writing from Sekher Khil in the Chittagong district, says that one Jan Ali of the village, who has to maintain himself, wife, and three children could not for some time find enough even for one meal a day for his family. He accordingly took to begging, and on the 23rd August last, while he and his wife were out begging, after two days' absolute fast, their three children, driven by hunger, went out to beg for rice in the neighbourhood, and one of them, a child of four, was drowned.

VI.—MISCELLANEOUS.

HITAVADI,
Sept. 2nd, 1898.

32. The *Hitavadi* of the 2nd September thus comments on Sir Monier Williams' lecture on Indian women:—
In the opinion of Sir Monier Williams there is no "home" in India. "How can that be called a 'home,'" he asks, "where wives, mothers, and daughters are confined in the most rigorous cloister-like seclusion with all its resulting ignorance, frivolity, narrow-mindedness, stagnation, and listless quiescence in their own imprisoned condition?"

Sir Monier would not have painted the Indian household in this way if he had had the opportunity of closely studying Indian society. If he had ever

had occasion to see our wives, mothers, daughters, and sisters at work, he would have certainly formed a different opinion of the Indian women. Such an admirable picture of love, simplicity, and generosity is to be seen in no other country and in no other home. Such sympathy, such unselfishness, such self-sacrifice are rare in this world. The love and attachment and tenderness of the Indian woman cannot be appreciated by one who belongs to a country where women waste money on self-gratification, and send sick relatives to public hospitals. These women cannot be compared to Indian women with all their rare and inimitable virtues. Your gown and safety-pin, rouge and powder, will not reform Indian women, nor have Indian women anything to learn from your ladies who play on pianos, read novels, and write love-letters. Education admits of different grades and kinds, and there must be division of work in human society. The liberty of your women is not the same thing as the modesty of our women. If you had any experience of the ways of Indian women, you would not have drawn this imaginary picture of suffering and misery in your attempt to prepare a portrait of the Indian women. You would then have known that there is peace and happiness and hope in the Indian home.

Do not regard with contempt the education which has taught the Indian woman to unhesitatingly sacrifice herself for the welfare of others. Let a hungry stranger come to her house, and the mistress of the Hindu family will deny herself her own dinner, and make it over to her fasting guest. You will not find a single instance of such self-sacrifice in all Europe. Let her husband, or father, or brother fall ill, and the Indian woman will nurse him day and night without at all caring for her own comforts or convenience—without caring even for her life. There are Europeans who think that we keep our women confined as slaves. Sir Monier Williams has at least tried to remove this false impression from their minds. "The women of India," he says, "may be sunk in the depths of ignorance; their minds may be steeped in superstitious ideas; they may be slaves to petty household duties; they may have no hopes or aspirations beyond dress, jewellery, and marriage, and their whole existence may be given up to trivial pursuits, yet their influence over men is as great as the influence of women in Europe."

Sir Monier has made a correct estimate of the influence of Indian women, but he is not correct in his opinion of the Indian women's fondness for dress and jewellery. European women beat Indian women hollow in this respect. We have become degraded for want of a literary and scientific culture, and it is no wonder that our women should be ignorant and illiterate. But Indian women come nowhere near European women in luxury and fondness for finery. The men of Europe and those natives of India who have married European ladies know to their cost what a thing the European women's fondness for finery is. As for superstitions, they flourish in the fullest measure among European women.

URIYA PAPERS.

33. Rai Hari Ballabh Bose, Bahadur, a practising pleader in the Courts of the Magistrates in Cuttack, having resigned his post as Honorary Magistrate, under section 557 of the Code of Criminal Procedure, the *Utkaldipika* of the 16th July doubts the wisdom of the legislators, who enacted that section for the benefit of the public.

UTKALDIPKA,
July, 16th, 1898.

34. The same paper takes great pleasure in noticing the creation of a fund in England under the leadership of Lord Roberts for the benefit of the relations of Indian soldiers who may die in the active service of Her Majesty, the Queen-Empress.

UTKALDIPKA.

35. The same paper regrets to notice the existence of a new disease in Dhenkanal, a Tributary State of Orissa, which proves fatal within four hours from the attack. The doctors of the State call it a kind of influenza.

UTKALDIPKA.

URIYA AND
NAVASAMVAD,
July 20th, 1898.

36. The *Uriya and Navasamvad* of the 20th July and the *Samvadvahika* of the 21st July complain of scanty rain-water in the Balasore district and state that agricultural operations have been suspended in consequence.

SAMVADVARIKA,
July 21st, 1898.

37. The *Samvadvahika* of the 21st July has learnt that several men have died of hydrophobia in the Balasore district.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 10th September 1898.